

## CHAP. IV.

## Places of Interest.

## CHAPTER IV.—PLACES OF INTEREST.

## Hissar town.

The town of Hissar lies in north latitude  $29^{\circ}5'-51''$  and east longitude  $75^{\circ}45'-55''$ , and contains a population of 17,162 persons, a decrease of 3 per cent. on the population of 1901. It is situated on the Western Jumna Canal 102 miles west of Delhi, and is a station on the Rewari-Bhatinda branch of the Rajputana Malwa Railway. Here also terminate the Jakhal-Hissar (broad gauge) branch of the North-Western Railway, and the Degana-Hissar (metre gauge) branch of the Jodhpur-Bikaner Railway. The country in the immediate neighbourhood is well wooded, and numerous fruit gardens surround the town. The town itself is completely surrounded by an old wall with four gates, viz., the Delhi and Mori to the east; the Talaki to the west; and the Nagori to the south. The streets are wider and less tortuous than in most native towns. The houses of the trading class inside the town are generally well built, and one of the main streets together with a square, called the *Katra*, present quite an imposing appearance.

Straggling suburbs stretch irregularly beyond the wall, towards the east and south-east, and are mostly composed of houses of an inferior description. The three main ones are known as the Dogars', Malis', and Ghosis' Mohallas from the names of the castes who inhabit them. The canal runs a short distance to the south of the town walls, and is crossed by four bridges, three of masonry, and one wooden. To the south of the canal itself runs the Railway.

The Civil Station, containing the residences of the District officials stationed here, is long and straggling, and lies to the south of the Railway; but a few of the European residents live in or near the city. The district katcheri and the church are in the middle of the Civil Station and the Railway Station is near them. Some very fine trees have been in former days planted along the station roads with the help of canal water, and operations in the same direction are being carried on vigorously at the present time.

The Police Lines are at the extreme east end of the Civil Station, the western end of which is situated within the limits of the Government Cattle Farm. There is a good



water-supply from wells in the city and there are numerous ghats for bathing and washing on the canal bank. The main town is well above the level of the canal water, and the climate is on the whole salubrious.

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Within the walls the chief objects of antiquarian interest are the Jama Masjid and the remains of Feroz Shah's palace on which the residence of the Superintendent, Government Cattle Farm, now stands. From an inscription in the Jama Masjid it would appear to have been built by one Amir Muhammad in 1535 A. D. in the reign of the Emperor Humayun.

The underground apartments of Feroz Shah's palace still exist in a good state of preservation. It is said that these apartments were so arranged that a stranger wandering among the dark passages, which connected them, would inevitably be drawn towards a small dark room in the centre : to which, if he tried to extricate himself, he would invariably return.

Within the compound of the Superintendent's house is a mosque of Feroz Shah's time, now used as a farm godown ; pillars found in it are said to be of Jain or Hindu origin, and like many more of the Emperor's building materials, were probably brought from Agroha. There is also a brown sandstone pillar or " lat " in the fort ascribed to Feroz Shah. The only inscription on it is in Sanskrit at the top of the lower stone of the pillar ; the letters are cut at the junction of the stones so that the pillar would appear to be an ancient Hindu one, which was recut and erected by Feroz Shah.

The most interesting relic of antiquity in Hissar is perhaps the *barahdari* in the Gujar Mahal outside the fort. The Mahal was apparently an outlying portion of the latter, and tradition says it was built by Feroz Shah as a residence for a Gujar mistress. The only portions of it now left are the *barahdari*, a bastion on which an English bungalow has been built, and a portion of the north wall adjoining the bastion. The walls of the *barahdari* are thick and sloping with 12 doorways each with a window over it. Inside are four old pillars of undoubted Hindu or Jain origin which support a roof of domes. The inner side of the jambs of doorways are covered with what are evidently Hindu carvings. Below the building are three *taikhanas*, two of which are merely rooms, while the central one contains a small *hauz* or tank



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filled with pipes and was evidently used as a bath. There appears to be no doubt that the building was erected with the materials of a pre-existing Hindu temple. The place had fallen into ruin, but is now being restored under the orders of Government.

Another interesting relic is the Jahaj or Jahaz. It was apparently once a Jain temple, which was subsequently converted into a mosque. It was used as a residence by George Thomas, whose Christian name, corrupted by the natives into Jahaj, gave its present name to the place. It was till recently in the use of the Canal Department, but has now been made over to the Archaeological authorities.

There is an interesting and handsome group of tombs on the Hansi road east of Hissar. They are adorned with blue encaustic tiles, and the inscriptions on them appear to show that they are the tombs of officers slain in Humayun's campaign in Gujrat in 1535.

The mosque and tomb of Bahlol Shah is about one mile east of Hissar on the Hansi road. It was built in 1694 A. D. on what was probably the site of an old temple. The place is now called Danasher. Sher Bahlol is said to have been a *fakir* who foretold to Ghayas-ud-din Tughlaq that he would one day be a king.

Another interesting relic is the tomb of the *Chalis hafiz* on the road to Fatehabad to the north of the town. It is said to be the sepulchre of 40 *fakirs* who lived in the time of Tughlaqs.

There are numerous other mosques and tombs in and around the town of Hissar which are interesting to the antiquarian, but perhaps scarcely merit a description here. On the whole the town and its neighbourhood are remarkably full of antiquities. The majority of them have been declared protected "monuments" within the meaning of Act VII of 1904, and are now under the care of the Archaeological Department. The work done by that Department has been entirely confined to practical repairs.

An account of the founding of Hissar by Feroz Shah Tughlaq has already been given. Prior to its foundation Hansi had been the principal town of neighbourhood. The new town, however, becoming the political and fiscal centre of the district, soon supplanted Hansi in importance, and for many years continued to be the favourite resort of the



Emperor, who made it the starting point for his hunting expeditions along the banks of the Ghaggar. The debris of Feroz Shah's town are still visible in the mounds and broken bricks and tiles which lie scattered profusely on the plains to the south of the modern city; and tombs and temples still remain standing to tell of by-gone splendour. These remains cover a wide area. During Muhammad Shah's reign at Delhi, Shahdad Khan, resident of Kasur, was Nawab of Hissar Ferozah, for 30 years, i.e., from 1707 to 1737 A.D. He was succeeded by three others, who ruled 22 years, i.e., till 1760.

In 1747 disturbances arose which attracted the attention of the Sikhs to this portion of the Punjab. They plundered the town on several occasions between 1754 and 1768. In 1769 Nawab Taj Muhammad Khan became ruler of Hissar, which he governed for three years, being succeeded by Nawab Najaf Khan. The Muhammadans were defeated at the battle of Jind by Raja Amar Singh of Patiala, who established his rule at Hissar and erected a fort now known as the old Jail.

In 1783 the terrible *chalisa-kal* or famine completed the ruin which the inroads of marauding Sikhs had begun, and depopulated the town, which did not recover its prosperity for some twenty years after. About this time the Muhammadan rule at Delhi lost its vitality, and the Mahrattas appeared on the scene. This period was one of the constant strife in which the famous adventurer George Thomas, the Sikhs and the Mahrattas alternately gained the upper hand.

In 1802 Hissar passed to the British. Since then its history has been uneventful except for the terrible dark tragedy which occurred here in the mutiny.

There is a monument to the memory of the victims of Mutiny in the District Board gardens near the *katchery*.

An important feature of the town are two cotton ginning factories. For the rest the trade is not extensive, nor has it been fostered by the Railway. In fact the latter, by promoting the through transit of goods between east and west, has tended to destroy whatever importance Hissar may have had as a centre of the previous traffic along the Delhi-Sirsa road.

The most important public institution at Hissar is the cattle farm which has already been described.



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There are also a dispensary and an Anglo-Vernacular High School. The town itself contains the usual tahsil and thana buildings. The District Jail is situated between the town and the Railway.

There is a small dāk bungalow to the south of the town, and also a Public Works Department rest-house.

Hansi town—  
Description.

Hansi is a town of 14,576 inhabitants, situated in latitude  $29^{\circ}6'-19''$  north and in longitude  $76^{\circ}0'-19''$  east. Its population has decreased by 12 per cent. since the census of 1901. This decrease is mainly due to plague.

It lies on the Western Jumna Canal and on the Delhi-Sirsa road, 16 miles to the east of Hissar. Canal irrigation has promoted the growth of trees, and the land immediately round the town is well wooded. The town is surrounded by a brick wall with several gates and loopholed and bastioned for defence. The houses are mostly of bricks, but the buildings generally are not equal to those of Hissar. There are two wide streets running through the town and crossing one another at right angles. The other streets are narrow and winding.

To the north of the town lies the fort on a huge mound. It was dismantled in great part after the mutiny and the materials sold by auction.

## History.

The fort and the ancient town are probably two of the oldest places in India. As already stated it was an important stronghold in the time of the early Musalman invasions of India and was held by the advanced posts of the Chauhans of Ajmer and Sambhar.

Rai Pithaura is locally said to have been the founder of the fort, but although he probably made it an important place and greatly strengthened it, it was certainly in existence long prior to his time.

Prior to the foundation of Hissar in 1354, Hansi, under Hindus and Muhammadans alike, was a centre of local administration and the chief town of Hariana. In the famine of 1783 it shared the fate of the rest of the district, and lay almost deserted and in partial ruin for several years. In 1795 it became the head-quarters of the adventurer George Thomas, who had seized upon the greater part of Hariana. From this period the town began to revive. On the establishment of English rule in 1802, the town was selected as a site for a cantonment, and for many years a considerable force, consisting principally of local levies, was stationed



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there. In 1857, however, these levies broke into open mutiny, murdered every European upon whom they could lay hands, and combined with the wild Rajput tribes of the district in plundering the country. On the restoration of order, it was not thought necessary to maintain the cantonment, the houses of which have since fallen into decay.

The principal events in the history of the fort have already been touched upon. It is now a mound of earth measuring 370 yards from north to south and 345 yards from east to west. Some of the curtain wall on the north side is left and is in places 52 feet high and 37 thick. The fort was almost entirely dismantled after the mutiny, and its materials sold, but the gateway and guard house are still standing. Inside the fort are a godown of modern erection, two wells and an enclosure containing two mosques and the tomb of Sayyad Niamat Ullah, who was killed in Muhammad Bin Sam's attack on Hansi.

The fort appears to be built upon a mound consisting mostly of large size bricks, the remains of a former Hindu city; and many of the materials which have been used in the erection of buildings in the fort and in Hansi generally are of undoubted Hindu origin, as shown by the carvings on them, and belonged probably to a large palace or temple. The enclosure and tomb of Niamat Ullah was probably erected soon after Muhammad Ghori's conquest of Hansi, and Hindu materials appear to have been freely used in its construction.

The mosque and tomb of the four Qutbs are an interesting relic situated on the west side of the town. The place consists of three enclosures, in one of which is the mosque with a tank built in 1491 by one Abu Bakar Jawani. The second enclosure contains the graves of Qutb Jamal-ud-din and his three successors. The domed edifice in which the graves are situated is of modern erection, as also are two pavilions on either side. Jamal-ud-din is said to have accompanied Muhammad Ghori in his attack on Hansi, but subsequently abandoned worldly cares, and as a follower of Baba Farid Shakar Ganj of Pakpattan made the study and practice of religion his sole occupation. He was succeeded by three other Qutbs—Burhan-ud-din, Manawar-ud-din, and Nur-ud-din. The enclosure also contained the beautiful tomb of Ali-Tajjar, a disciple of Qutb-ud-din, and chief farmer or purveyor to Sultan Jamal-ud-din. It is said by Archæological authorities to be one of the best built tombs



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in the Punjab. The third enclosure contains the graves of the four Diwans or successors of the Qutbs. They are under four cupolas supported by ten pillars.

Some of the monuments at this town are now under the Archæological Department.

A mound and mosque, three miles from Hansi, is known as Shahid Ganj. Tradition says that 150,000 Musalmans were slaughtered there. It is probably the scene of Masaud's defeat on his first attempt to take Hansi.

## Trade.

The town has within the last ten years become a great centre of the cotton trade. Twelve cotton-ginning factories have been established here and Messrs. Ralli Brothers have also established an agency. The import trade consists only of articles needed for local consumption.

## Public buildings.

The public buildings consist of tahsil, thana, dispensary, serai and school. This has recently been raised to an Anglo-Vernacular Middle standard. There are also two rest-houses, one civil and one belonging to the Canal Department.

Bhiwani town—  
Description.

The town of Bhiwani lies in latitude 28°-46'-40" north and longitude 76°-11'-45" and is situated at a distance of 36½ miles south-east of Hissar. It has a population of 31,100, a decrease of 14 per cent. on the 1901 figures. This decrease is partly due to plague: partly to the bad years the tahsil had undergone of late. The city may be said to be a creation of the British. At the beginning of the present century, when the Delhi Territory came under British rule, Bhiwani was an insignificant village. The traditions run that one Nim, a Rajput, founded the village in honour of his wife Bahni, who had saved his life from treachery, and called it by her name.

Bhiwani was the first place taken by the force which accompanied the Hon'ble Edward Gardiner when he was deputed to restore order in Hariana in 1810 A. D.

In 1817 Mr. William Fraser, Political Resident at Delhi, selected the village for the site of a *mandi* or free market. Up to that time the seat of the commerce of the neighbourhood had been the town of Dadri, a few miles south-east of Bhiwani, and at that time under the rule of an independent Nawab. The estates of the Nawab were confiscated in 1857 on account of his rebellion at the time of Mutiny, and were bestowed upon the Raja of Jind as a reward for fidelity. The exactions and excessive duties



extorted by the Nawab were a source of constant fear and annoyance to the resident traders; and upon the establishment of a mart at Bhiwani all the principal firms at once transferred their business thither. The rise of the city to importance was rapid. It was, till recently, the main channel through which all the trade from Bikaner, Jaisalmer, Jaipur, and other States of Rajputana had flowed into Hindustan, and the principal mercantile firms of every part of Southern India had agents or *gumash-tas* there. The opening of the Rajputana Railway diverted its trade to some extent, and decreased its commercial importance.

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Bhiwani town—  
Description.

The town stands in a depression in the midst of a loamy plain rising into sand-hills on the west.

Owing to the rapidity with which it is increasing in size, it became necessary some years ago to throw back the old enclosing wall for a considerable distance, so as to allow room for extension. The new wall is passed by twelve main gateways. The vacant space between the new and old walls is rapidly being covered with mud hovels and enclosures, huddled together with no order or arrangement. The houses in the older part of the town are built of brick and are frequently several storeys high. Some of the *havelis* belonging to the merchants are fine imposing looking structures. Good streets from 15 to 40 feet wide extend through the town in all directions. The larger are well metalled with *kankar*, the smaller are generally unpaved and sandy. There are open outer drains on both sides of the streets; but the situation of the town being lower than the surrounding country, great difficulties lie in the way of organising a complete drainage system. Most of the drainage at present finds its way into tanks, which are to be found both inside and outside the town, and form almost the sole supply of drinking water. The largest of these tanks is outside the old town, but inside the new walls.

Till the extension to the town of the Delhi Branch of the Western Jumna Canal the drinking water-supply was deplorably bad. Even now it is by no means good and a system of water-works to supply the town with good drinking water is badly needed. It is to be feared that some time will elapse before this badly needed reform can be effected, because the trade of the town is declining, and it is doubtful if the finances of the municipal committee will be able to bear the heavy initial expense involved.



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Bhiwani town—  
Trade.

Bhiwani used to be called the "gate of the desert" because all the trade of Bikaner and Rajputana States used to pass through the town: nor has the construction in the neighbourhood of the Southern Punjab Railway and the various branches of the Jodhpur-Bikaner Railway affected its trade as much as at one time seemed probable. From a business point of view piece-goods (both country and European) and food-grains are the principal articles dealt in. Of the latter gram is perhaps the most purchased: large stocks are kept, and it is exported even to Europe when prices are suitable. But most of the businessmen of the town have dealings not only locally, but have branches in Calcutta, Bombay and elsewhere in India; many of them make money in Calcutta and only spend it in Bhiwani. It is estimated that of the businessmen, agents, brokers, clerks, etc., of Calcutta no less than 4,000 hail from Bhiwani. All these are Baniyas by caste, save one Jat, Chhaju Ram by name, who went to Calcutta practically penniless and is now said to be worth at least 15 lakhs of rupees. Share brokerage and gunny bag dealings are the principal spheres of activity of the Bhiwani businessmen in Calcutta, the profits accruing to natives of Bhiwani in that city averaging about 10 lakhs of rupees a year. The variations from year to year in this amount are naturally very great. In Bombay the Bhiwani Bania goes in more for buying and selling on commission, coupled with a little speculation at odd times.

Bhiwani is also an important centre for negotiating *hundis*, by which useful articles so much of the business of India is carried on. A rough translation of *hundi* is the English word *cheque*, though it embraces much more than that term. There are also four cotton-ginning factories in the town: they are, however, at a disadvantage compared with those of Hansi, as but little cotton is grown in the immediate neighbourhood. A large spinning and weaving mill has also recently been erected there, by a Bombay firm of which Rai Sahib Lala Tara Chand is the local managing director. It is yet too early to say whether it will do well.

Institutions and  
public buildings.

The principal institutions of the town are the school, which is a fine large roomy building, and the dispensary. The remaining public buildings are the fortified tahsil outside the town, the Post Office, the Police Station, and a rest-house. The dispensary is by far the best found in the district. Many of the appliances are gifts from leading men in the town.



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The following account of the rise of the present town of Sirsa is taken from Mr. Wilson's Settlement report :—

Sirsa town—  
History.

" In 1837 A. D. the site of the town of Sirsa, once a populous and flourishing mart, was wholly deserted. There was no village, not even a single inhabited hut, though the brick walls of scores of houses, uninhabited since the famine of 1783, were still standing. But the traditions of its former prosperity were not forgotten, and numerous merchants residing in the neighbouring Rajputana States repeatedly urged Captain Thoresby to restore the town. Soon after resuming charge of the district he took up the scheme and applied for sanction, and the Lieutenant-Governor in according his hearty approval remarked that the recovery of the Bhatti territory from a state of waste and its conversion into a populous country was the principal object contemplated in the nomination of a separate Superintendent for that tract, and that the restoration of the old town of Sirsa was likely to greatly further this object. In January 1838 Captain Thoresby called together the merchants and others who wished to settle in the new town, and made a commencement in the uninhabited jungle to the east of where the old town of Sirsa was. This site was chosen because of the good quality of the water, the number of old masonry wells in the neighbourhood, the proximity of the old fort with its inexhaustable supply of good burnt bricks, and the associations and traditions connected with the old town of Sirsa. The high thick jungle which then covered the site was cleared away, the lines of the walls and streets were marked out by bamboos and flags, and the work was at once commenced by large gangs of convicts and numerous free labourers. The town was laid out as a square, crossed by broad streets at right angles to each other, and thus presents an appearance of regularity very seldom seen in an Indian town. A ditch and rampart were made round it in order to afford the protection which the merchants thought necessary in the state of the country; building sites were allotted to the numerous applicants, and notwithstanding such difficulties as were caused by the drought of 1838 and the visitation of cholera, within a year many hundreds of buildings had been finished and the foundations of about two thousand altogether had been laid, the total cost to Government being only about Rs. 6,000. The town continued to grow in size and importance as the surrounding country became more fully colonised. It was soon made the head-quarters of the Bhatti Territory, and



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Sirsa town—  
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became the great emporium for the trade of the neighbourhood, and by collecting large stores of grain made the country much safer against sudden scarcities.

Owing to the arid nature of the country and the want of irrigation there are few trees round the town or in its immediate neighbourhood. In addition to the native town there is a railway settlement on the north side of the line, containing the residence of the railway officials and subordinates.

## Antiquities.

There are numerous antiquities in and around Sirsa, relics of its ancient predecessor, the town of Sarsuti. The most remarkable is the old fort, a large irregular mound to the north-west of the town, and now full of ancient bricks, the debris of the original fort. It is one of the oldest places in India. There are also numerous Hindu temples and Musalman mosques and tombs around the town.

## Population.

The population of the town at the last census was 14,629 as against 15,800 in 1901. It has lost its importance as a trade centre owing to the construction of the Jodhpur-Bikaner-Bhatinda Railway.

Public buildings  
and institutions.

The principal public institutions are the school and dispensary and the Municipal Hall. The other public buildings are the Sub-Divisional Officer's *katchery* which formed the old District *katchery*; near it is the tahsil: both are north-east of the town on either side of the Railway. There is also a *thana*, a staging bungalow and a Police rest-house. Inside the town is a *gurdwara* supported by the Sikhs, and a large masonry building called the *katra*, and intended for a market. A large and handsome mosque has been recently built by the Musalmans of the neighbourhood.

## Rania,

Rania is an old Bhatti village in the valley of Ghaggar. It was formerly the seat of the Bhatti Nawab and remained inhabited all through the time of the anarchy which preceded British rule. It has not much trade and is simply a large village. The majority of the inhabitants are Musalmans, chiefly Rains, Joiyas, and Bhattis engaged in the cultivation of the rice and wheat lands of Rania and the neighbouring villages.

Fatehabad—  
Description.

Fatehabad is a small town of 2,786 inhabitants situated in latitude 29°-3' north and longitude 75°-30' east, 30 miles to the north-west of Hissar. Its population has been gradually decreasing for many years. It is situated



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Fatehabad—  
Description.

on the ground somewhat above the level of the surrounding country, and on the east is a large swamp which is filled by the rains. The adjacent country to the north, north-east, and east is well wooded and is irrigated by artificial cuts, and by natural flow by the Joiya stream which is a few miles distant. The main town is surrounded by a wall which is to a great extent dismantled, except near the fort which forms the east end of the town. There are two main streets or bazars which are paved and run at right angles to each other. A considerable portion of the main town inhabited by traders consists of good masonry houses, the houses of the Rains, who form a considerable agricultural element in the population of the main town, are principally of mud. The drainage of the town owing to its high position is easily carried off by the side drains in the streets and the water-supply from wells is good.

As already narrated the town was founded by the Emperor Feroz Shah, and named after his son Fateh Khan. There were three forts built at the same time by Feroz Shah in the neighbourhood of Fatehabad and named after his other three sons Muhammadpur, Zafarabad and Razabad : villages bearing the above names still mark the sites, but the forts have long ago disappeared. At the opening of last century Fatehabad was the seat of the Bhatti Chieftain Khan Bahadur Khan who has been alluded to elsewhere.

## History.

The Rains were originally proprietors of the land surrounding the town, but lost their status for default in payment of Government revenue. The estate now belongs mainly to Banias. The town contains the remnant of the old fort built by Feroz Shah which must have been a place of great strength originally. It stands on a slight eminence overlooking the town on the east side at the head of one of the two bazars. Fatehabad is a notified area with a small committee. The income is mainly derived from a house tax.

Formerly Fatehabad, from its position on the direct Trade route between Delhi and Sirsa, was to some extent a trade centre for the export of the surplus produce of the Nali tract, but the construction of the Rewari-Bhatinda Railway, which, instead of running through Fatehabad direct, runs 11 or 12 miles to the west, has almost entirely diverted the trade from the town, and it now to a large extent makes direct for the railway at Bhattu, the nearest station 11½ miles from Fatehabad.



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Fatehabad—  
Trade.

## Institutions.

## Antiquities.

## Tosham.

## Agroha.

At present it is gradually but steadily losing its commercial character. The trade is principally a retail one with the surrounding villages.

The only noticeable manufacture is that of *kupas* or leathern jars for holding oil, *ghi*, &c.

The principal institutions are the dispensary outside the town and the school inside the fort. There is a good rest-house and tahsil inside the fort.

The fort also contains a *lat* or pillar erected by Feroz Shah and bearing an inscription in Persian giving an account of the Tughlaq family. The pillar appears to be of Hindu origin, as there is on it a portion of an inscription in Sanskrit. There are two or three Musalman mosques in the town containing sculptured stones which originally belonged in all probability to a Hindu temple. One of them known as Hamayun's mosque and the *lat* just mentioned are now in charge of the Archaeological Department.

The Tosham rock is situated 16 miles to the south of Hissar in the Bhiwani Tahsil. Viewed from the north it resembles a heap of grain poured from measure on to a plain surface. The summit is surmounted by an ancient fort.

Two interesting antiquities are to be seen in the neighbourhood of Tosham. One is a *barahdari* on a small hill near the town which is popularly called Prithvi Raj's *katchery*. The other is a Sanskrit inscription on a rock on the face of the hill to the west of the town. It does not appear to have been as yet satisfactorily translated. It seems to refer to a Scythian king Tushara who appears to have conquered the Gupta Galotkacha who reigned from about A. D. 50 to A. D. 79 and is referred to in the inscription. There appears to be evidence to show that the Tosham hill was a monastery of Buddhist monks or Bhikshus. The date of the inscription is said to be A. D. 162—224. There are several sacred *kunds* or reservoirs on the hill; one of them, the Pandutirath, is considered so sacred that some of the neighbouring villages deposit the ashes of their dead in it instead of taking them to the Ganges.

Agroha lies about twelve miles to the north-west of Hissar on the Delhi-Sirsa road. This village must at one time have been a populous city. It is said to have been founded by Agar Sen, the founder of the Agarwal clan of Banias who flourished more than two thousand years ago.



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## Agroha.

Near the village is a large mound which evidently consists of the *débris* of a large town. This mound is surmounted by a brick built fort with four bastions connected by curtains, said to have been built by Agar Sen. Excavations made in the mound in 1889 brought to light fragments of sculpture and images. Bricks of all sizes and coins have also been found there. In one place the walls of a substantial house have been laid bare, while a large depression near the mound, in which excellent crops are now raised, is evidently the site of an ancient tank. Agar Sen's fort, which dates from before the beginning of the Christian era, is a modern structure when compared with these remains.

## Tohana.

Tohana must have been a city of considerable importance in ancient times. For the last 200 years and more, however, it has sunk to the level of a village. The Southern Punjab Railway has a station about a mile from Tohana and the place seems to be rapidly regaining its former importance. A Naib-Tahsildar is stationed here and looks after the affairs of the Tohana sub-tahsil and also of the town which has been declared a Notified Area. The public buildings here are the sub-tahsil, thana, school, and dispensary.

## Budhlada.

Budhlada is another village which is rapidly becoming an important commercial centre, thanks to the Railway. The village is a notified area. The place is the head-quarter of a police station and there is also a dispensary. The Southern Punjab Railway has a station about a mile from the village. There is a fair-sized grain market near the station and a second grain market has recently been erected by the District Board. That body has also erected a very flourishing grain market at Dabwali in the Sirsa Tahsil, a place which has increased greatly in importance owing to the opening of the Bhatinda Branch of the Jodhpur-Bikaner Railway.

## Dabwali.







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# RUSSIAN STATES GOVERNMENT

RUSSIAN STATES GOVERNMENT

# LOHARU STATE

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## CHAPTER I—DESCRIPTIVE.

### Section A.—Physical aspects including Meteorology.

(a) The derivation of the name Loharu cannot be given with any certainty, but tradition says that the site of the town of that name was originally inhabited by *lohars* or blacksmiths, and would therefore seem to suggest a derivation from *lohar*. Derivation of name.

The area of the State is 224 square miles. Area.

(b) The State is situated in the southeast corner of the Punjab, on the borders of Rajputana. It forms a compact area of an irregular oblong shape, bounded on the north by the Bhiwani tahsil of the Hissar district, on the east by portions of the same district, and the States of Patiala and Jind, on the south by Shaikhawati (Jaipur Territory) and on the west by Jaipur, Bikanir and the Bhiwani tahsil of Hissar. Boundaries and general configuration.

The aspect of the country is uniform throughout the State. It presents a prospect dreary and desolate, a treeless waste dotted with sandhills, and sparsely covered with vegetation. No natural divisions can be said to exist and the hill system is comprised in two hills which rise in rocky isolation in the centre of the State. Scenery.

(c) There are no rivers nor *nallahs*. Rivers.

(d) The soil is chiefly composed of sand, and a poor quality of limestone is found. The trees commonly found are *kikar* (*acacia arabica*), *jhand* (*prosopis spicigera*), *siris* (*acacia speciosa*), and *frans*. They are generally scattered, seldom growing in clumps. The *pipal* (*figus religiosa*), *nim* (*melia Indica*) and *shisham* (*dalbergia sisoo*) are also found near habitations. Over a large portion of the area are found the shrubs, *jhal* (*salvadora decidua*) and *kair* (*capparis dela*). The fruit of the *jhal*, called *pilu*, and of the *kair* called, when unripe, *taint*, and when ripe, *pinjri*, play an important part in the diet of the people. In time of drought the *kair*, which grows no leaves, is twice covered with berries, and is regarded as a special gift of Providence for the relief of the poor. Another useful shrub commonly found in the State is the *jhar beri* (*zizyphus nummalria*), a prickly shrub. Its fruit is used for food, its leaves when dried are given to cattle for fodder, and its thorns make excellent hedges and also serve as fuel. Brief sketch of Geology and Botany.



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## History.

## Wild animals.

(e) Of wild animals, wolves, hyenas, jackals, foxes, nilgai, hares and porcupines are found. Peafowl and pigeons are common, and partridges, both grey and black, abound. Venomous snakes, hedgehogs, and scorpions are met with everywhere.

## Climate.

(f) No variation of climate is to be expected in a tract so confined. Table 2 in Part B gives a table of temperature for Loharu town. In summer the heat is very severe in the day time, but, as is common in sandy districts, the nights are generally cool. Dust-storms are common. In winter the cold is severe and trees and shrubs are often blighted by frost. The rainy season is the most pleasant in the year. The rainfall, though generally not very heavy, is then quite sufficient to clothe the land in verdure.

## Rainfall.

(g) The rainfall figures given in Table 14 in Part B up to the year 1904 were entirely conjectural, as a rain-gauge was only installed in Loharu in that year. After 1904 the figures are more accurate. They are not yet for a sufficiently long series of years to allow any inferences to be drawn from them. They show however how greatly the rainfall varies from year to year. As was only to be expected the greater part of the annual rainfall falls in the four months June to September.

Pure air and good water make the climate of Loharu exceptionally healthy.

## Section B.—History.

Of the ancient history of Loharu little is known. It once formed part of the Jaipur State, but towards the middle of the eighteenth century some adventurous Thakurs, after the fashion of the day, shook off the Jaipur authority and formed an independent State. The Raja of Khetri, a dependency of the Jaipur Raj, attempted to subdue them but was slain in battle<sup>1</sup> at Loharu. The State was, however, re-annexed to Jaipur for a time, but it soon regained its independence. Subsequently it acknowledged British suzerainty and the British Government ceded its territory to the Maharaja of Alwar, who had loyally aided it during the Mahratta campaign. The Maharaja in turn, with the assent of the British Government, entrusted the State to Nawab Ahmad Bakhsh Khan who had fought gallantly on

<sup>1</sup> To the left of the northern gate of Loharu a well, and a small but lofty platform round a pipal tree, mark the Raja's tomb; the platform was repaired at the cost of the Khetri Estate.



the British side in that campaign, and successfully blockaded the enemy at Baund Hazari. Nawab Ahmad Bakhsh Khan was thus the virtual founder of the present family. He was the son of Mirza Arif Jan Beg, a Bukhari Mughal, who came to India in the middle of the eighteenth century and took service under the Emperor Ahmad Shah of Delhi. Having married the daughter of Mirza Muhammad Beg, Governor of Attock, he succeeded him in that post, and his son Nawab Ahmad Bakhsh Khan, after serving the Mahrattas for some years, transferred his allegiance to the Maharaja of Alwar, who employed him as agent to Lord Lake. He accompanied the Commander-in-Chief on most of his campaigns, and in recognition of his gallantry and good services, especially in connection with the treaty effected with the Raja of Alwar, the grant of territory made by the Maharaja was confirmed by Lord Lake by a *sanad* of the year 1801. The Nawab also received the title of Fakhr-ul-Daulah, Dilwar-ul-Mulk Rustam Jang. He died in 1827 and was buried close to the Qutab at Delhi. Besides serving the Alwar Raj he had served under Lord Lake for nearly 30 years in a military capacity, and as a reward for this service was assigned a *jagir* of five *mahals* in the Gurgaon District, viz., Firozpur Jhirka, Punuhana, Saunkras, Bichhor and Nagina, which yielded an income of three lakhs of rupees nearly. The sixth *pargana*, Loharu, lay between the boundaries of Jaipur and Hissar. Nawab Ahmad Bakhsh Khan had two wives, one of Indian origin, the other of pure Mughal blood, on her father's side a Bukhari and on her mother's a Badakhshani. It was not until A. D. 1855 (i.e., in the time of Nawab Amin-ud-din Ahmad Khan) that her relatives in Bukhara broke off their intercourse with India, but since that year none of them have visited Loharu or held communication with it. In the quarter of Bukhara, called the "Mohalla Pista Shikan," the relations of Nawab Ahmad Bakhsh Khan and his Mughal wife lived. Nawab Ahmad Bakhsh Khan had two sons, Shams-ud-din Khan and Amin-ud-din Ahmad Khan, by his Indian and Mughal wives respectively. Of these the former was the elder and succeeded his father on his death in 1827; the latter however refused to obey his brother and quarrels arose between them: Shams-ud-din acquired an unhappy notoriety in connection with the murder of Mr. William Fraser, the Resident at Delhi. For his complicity in the crime he was executed in 1835 and the Firozpur *parganas* confiscated: but Loharu proper, originally given to Ahmad Bakhsh



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History.

Khan by the Maharaja of Alwar, was allowed to remain in possession of the family. Nawab Shams-ud-din had no male issue, and at the time when he was convicted of the murder, Amin-ud-din Ahmad Khan, his brother, was at Calcutta. Nevertheless after the Nawab's execution in 1835 only the *pargana* of Loharu, which he had held owing to the connection with Alwar described above, was given to Amin-ud-din Ahmad Khan, though he laid claim to the Firozpur *parganas* also. He married the daughter of Mirza Wali Beg, a respectable Mughal of Delhi, one of the nobles of the time of Nasir-ud-din, King of Oudh, who held the title of "Ghazanfar-ud-daulah" in the Oudh court. Nawab Amin-ud-din Ahmad Khan ruled from 1835 to 1869. He had a permanent residence in Delhi, and after the Mutiny of 1857 he always passed the summer in Delhi, and the winter in Loharu. He was a handsome man of singular courage and determination, and his rigid economy is remembered. During his reign his subjects thrice rebelled and each party lost about 10 men, but eventually the Nawab succeeded in restoring tranquility. At the time of the Sikh War the Nawab offered transport camels to the British Government. His residence in Delhi involved the Nawab in considerable loss in 1857, for his treasure and other moveables were plundered. Moreover the rebellion in Loharu was so serious that it was only with the help of British Cavalry that the Nawab restored his authority. He changed the method of levying revenue, abolished the old system of *batai* and introduced a system of cash assessments which greatly benefited the people. A British Post Office was established in his time in Loharu. A fine *bazar* was built in which Jaipur and Mansuri copper coins were minted, and this was the chief cause of its prosperity. The State had no regular Courts of Justice, cases being decided on the verbal orders of the Nazim, and the whole administration was of the old type. The Nawab's body guard of 25 horsemen, and a small force of 110 infantry, were the only trained troops in the State, but the Nawab devoted special attention to their training. After the Mutiny the Nawab was invited to the successive Vice-regal Darbars at Meerut, Ambala and Lahore.

In the first Darbar he was received as an independent Chief and was addressed in the official papers as a Chief exercising sovereign powers in his territory. He received an adoption Sanad in 1862 from Lord Canning, confirming



the chieftainship in the direct line in his family. The terms of this Sanad are the same as those granted to other Native Princes in India. He died at the age of 57 of pleurisy on the 27th December 1869, and was buried at the Qutab at Delhi close to his father. His younger brother Nawab Zia-ud-din Ahmad Khan was a scholar in oriental history, well read in Arabic and Persian, and regarded as one of the leading Muhammadans of Delhi; his eldest son Mirza Shahab-ud-din Khan, who died in 1869, was for some time a City Magistrate.

Nawab Ala-ud-din Ahmad Khan succeeded his father in 1869. The State was then under the political control of the Commissioner of the Hissar Division and the Nawab was installed at Hissar by the Commissioner, Mr. James Naesmith, in January 1870, amid a large gathering of Europeans and Indian friends. His accession marked the commencement of many administrative improvements in the State. Scarcity led to a slight disturbance in 1877, but with this exception no signs of disaffection to the Nawab were manifested by the people during his reign, and that outbreak was put down without the loss of a single life. Courts of justice were established. The Jaipur mint was closed, and English money and weights introduced. Agreements for the extradition of offenders were made with the States of Jaipur, Patiala, Jind and Bikaner. The route which passes through Patiala, Jind and British territory between Bhiwani and Shaikhawati, hitherto infested with robbers, was rendered secure.

In 1874 in recognition of his good service his grandfather's title of Fakhar-ud-Daulah was restored to the Nawab, and in 1877 he was present at the Imperial Assemblage at Delhi, where he and his son, the present Nawab, received robes of honour and other presents. In 1878 two 9-pounders were presented to him by Government. A local famine in 1880 affected the financial position of the State.

Towards the close of his life the Nawab resided in Delhi, leaving the administration of the State to his heir-apparent, the present Nawab.

The Nawab was attacked at Delhi by fever and after three months' illness died on October 31st, 1884. Like his forefathers he was buried at the Qutab at Delhi. His eldest son Nawab Amir-ud-din Ahmad Khan,<sup>1</sup> who succeeded him,

<sup>1</sup> His name prior to his accession was Farrukh Mirza, his present name having been assumed on his accession in 1884.



## CHAP. I. B.

## History.

was born at Loharu in 1860. He received a thorough education in Persian and Arabic, but only learnt English for two years during his father's lifetime. When 30 years of age however he perfected his knowledge of English, which he now speaks and writes well. From 1874, when only 14, he began to take part in the administration of his State. In 1884 he represented his father at Lord Ripon's Darbar at Lahore. In 1882 he was appointed Manager of the State, and in the same year married his cousin, a daughter of Mirza Shahab-ud-din Khan. In 1883 Government gave him 100 police carbines for the armament of the State Police, in exchange for 100 flint-locks. After his father's death he was formally installed at Loharu by the Commissioner of Delhi, Mr. James McNabb, amid an assemblage of Punjab and Indian Chiefs, including his collaterals, who are *jagirdars* in Jaipur and other States of Rajputana. In 1888 the Nawab offered 30 Imperial Service camel-riders to Government, but acceptance of the offer was deferred owing to the financial position of the State. The Nawab was made a C.I.E. in January 1893, and in the same year was appointed Superintendent of the Maler Kotla State. In 1895 he was nominated a member of the Imperial Legislative Council and in 1889 a member of the Punjab Council, and continued in spite of two sessions passed in Calcutta to supervise the administration of Maler Kotla as well as Loharu. In 1897 the Nawab received the K.C.I.E., with an autograph letter from Lord Elgin. In 1898 his eldest daughter was married to the Nawab of Mangrol in Kathiawar, amid an assemblage numbering in all 6,000 guests, which included the Maharaja of Lunawadi, the heir-apparent of Maler Kotla, the Nawabs of Pataudi and Dojana, the Raja of Khetri, Kanwar Har Bahji, brothers of the Maharaja of Morvi, the Thakur of Surajgarh and representative and collateral *jagirdars* from different parts of India, who were entertained for a week at Loharu.

The famines of 1899 and 1901 affected the State finances, and they have not yet recovered from their effects. In 1900 the Nawab lost his eldest son, Moiz-ud-din Ahmad, and his surviving son Aiz-ud-din thus became heir-apparent. The Nawab's salute was raised to 9 guns on the occasion of the Imperial Darbar at Delhi in 1903. His two eldest sons have been educated at the Aitchison College, Lahore, and the heir-apparent passed the Entrance Examination when aged 15. He is now working as Financial Adminis-

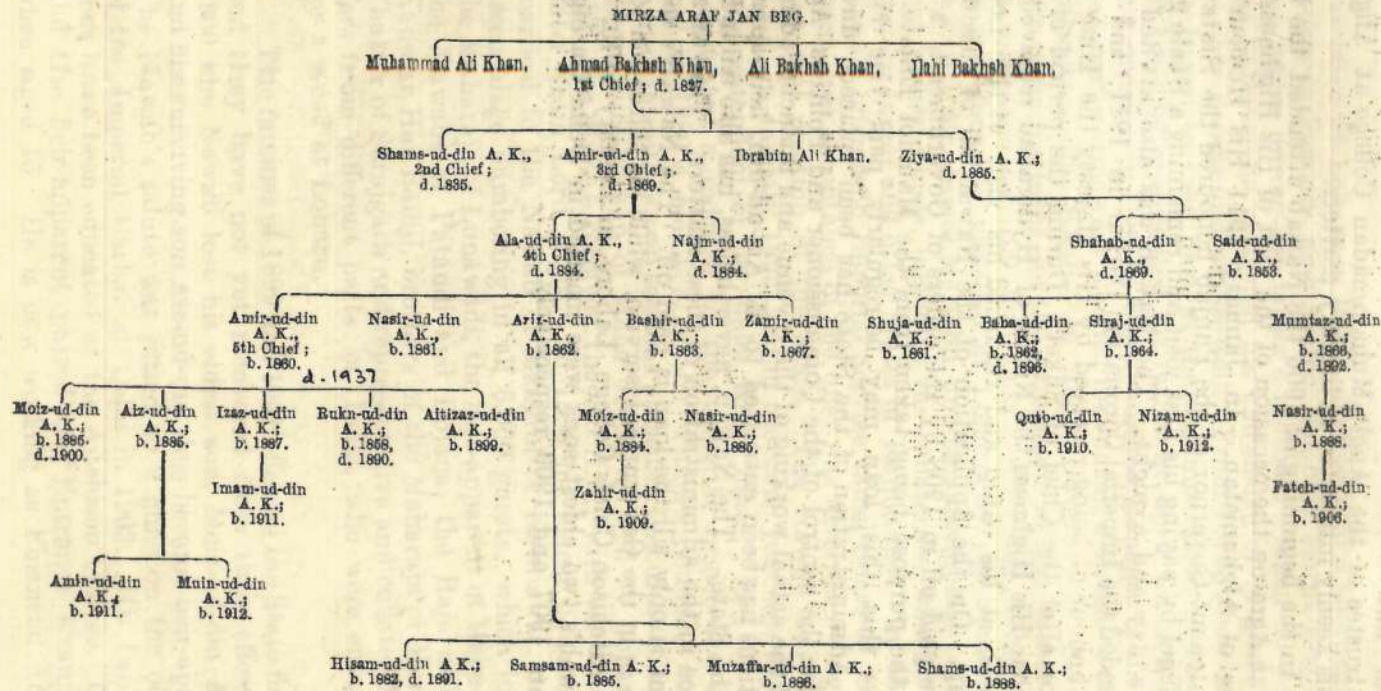


trator and Secretary to the Loharu Darbar. The Nawab is a trustee of the Anglo-Muhammadan College at Aligarh, and is keenly interested in literary matters.

In the beginning of 1906 the Nawab attended the Darbar at Agra on the occasion of the visit of His Highness the Amir of Afghanistan. In January 1911 His Honour the Lieutenant-Governor of the Punjab honoured the State and its Chief by paying his first visit and remaining a State guest for a day and a night. The Nawab was also invited and attended the Imperial Coronation Darbar in 1911, and had the honour of being received by His Majesty the King Emperor after the Chief of Suket. During the period of this Darbar His Highness the Nizam of Hyderabad received the Nawab at his camp and returned his visit at the Loharu camp. On the application of the Nawab all of his debts were paid off in 1908 by the orders of Government, a loan for the purpose being taken from the Mamdot Estate. In order that this loan may be regularly paid the Financial Administration of the State has been placed directly under the control of the Commissioner and Political Agent, and the actual working of the revenue and financial administrations has been entrusted to M. Aiz-ud-din, heir-apparent of the State. The Nawab, nevertheless, has also an indirect voice in the administration of these matters. This arrangement is only till the loan is paid off. The Nawab's second son is in the Government service; while his third son joined the Aitchison Chiefs College, Lahore, in January 1913. The Nawab's two eldest sons were married in Delhi during the years 1907 and 1909 respectively.



# PEDIGREE TABLE



NOTE.—A. K. represents Ahmad Khan.



## Section C.—Population.

(a) The population in 1901 was 15,229 souls, or 54 to the square mile. The census of 1901 was however taken at the time when the State was suffering severely from famine: no less than 25 per cent. of the population had emigrated, and as many more died of cholera. At the census of 1911 the population was 18,597, of whom 2,345 were inhabitants of Loharu town and the remaining 16,252 of the villages.

(b) The population of the State at the last four censuses was as follows :—

1881	..	..	..	13,754
1891	..	..	..	20,139
1901	..	..	..	15,229
1911	..	..	..	18,597

Population at last four censuses.

(c) Loharu town is extremely straggling in formation and there is no congestion of population: the villages are of the type common to Hissar District.

Character of Loharu Town.

(d) The figures given in detail in Table 8 of Part B show that at the 1911 census the State had gained 7,371 souls by immigration, principally from Rajputana, Hissar, Patiala and Jind. It had, however, lost 8,252 souls by emigration, principally to Hissar, Patiala and Jind. There was no emigration to, or immigration from, any places outside India.

Migration.

(e) Age statistics per 10,000 according to the census of 1911. For details see table 10 of Part B—

Age statistics.

Age period.	Males.	Females.	Persons.
0 to 5 years .. ..	773	796	1,569
5 to 10 years .. ..	689	592	1,271
10 to 15 years .. ..	527	464	991
15 to 20 years .. ..	514	366	880
20 to 40 years .. ..	1,540	1,397	2,937
40 to 60 years .. ..	983	701	1,684
And over .. ..	391	314	705



## CHAP. I. C.

## Population.

Sex.

(f) The number of males in every 10,000 of both sexes is as follows :—

Census of					In villages.	In towns.	Total.
1881	--	--	--	--	5,493	5,412	5,481
1891	--	--	--	--	5,510	5,154	5,467
1901	--	--	--	--	5,395	5,136	5,368
1911	--	--	--	--	5,194	5,391	5,366

Occupations.

(g) Table 17 of Part B shows the occupations of the population. Agriculture preponderates to so large an extent as to make all others of comparative insignificance.

Vital statistics  
and their value.

(h) The average of births per 100 persons for the last ten years comes to 10·7 and that of deaths to 8·23; these figures are approximately correct. The number of deaths increased in 1910 on account of the prevalence of plague in Loharu Town.

Diseases.

(i) The principal diseases are guinea-worm, nectolapia, and *motijhara* (a kind of measles). Plague appeared in 1910, but not since then. Fever is responsible for the bulk of deaths annually, as Table 12 of Part B shows. Cholera carried off an unusual number of victims in 1900. No special measures are taken to cope with fever.

Religions.

(k) The Muhammadans of the State are chiefly Sunnis and followers of Imam Abu Hanifa. Nawab Ahmad Bakhsh Khan found but few Muhammadans in Loharu when the State was first assigned to him, only a few butchers being nominal followers of Islam. The Nawab favoured men of his own sect, and thus the Muhammadans of the State are now mainly Sunnis. Islam has influenced Hindu belief in this part of the country, and it is not unusual to see a Hindu woman standing with her child at the mosque door in order to let the sacred breath of a Molsen *Nimazi* fall on it as a charm to remove evil influences or sickness. Khwaja Muin-ud-din Chishti of Ajmere and a local *Pir*, called Hajib Shakarbar, are venerated by the Muhammadan population.

Hajib Shakarbar, whose real name was Shams-ud-din, was a Muhammadan spiritual leader who settled at Narhar, 16 miles from Loharu in the Jaipur territory. Hajib or door-keeper was his title, because he had once been an attendant of the famous shrine of Imam Musi Raza, grandson of the Prophet at Mashhad. Tradition tells that after his



death his descendants fell into financial difficulties and could not maintain the shrine, but they saw the Hajib in a dream and he promised them support. Next morning sugar was seen pouring from a recess in the wall of his grave and its sale supplied them with funds for 20 years, when it ceased as they had long been misapplying the money on wedding and other private expenses.

The Muhammadans of the State are mainly Mughals, Pathan, Qaim Khanis (Hindu converts) and Shaikhs.

The Hindus include Jats, Rajputs, Baniyas and Naiks.

(1) Jats form the bulk of the population. They are, as usual, a hardy laborious race and make the utmost of the scanty advantages offered by the inhospitable soil in which their lot is cast. They are strong, muscular and broad-chested and make excellent soldiers. A widow is allowed to choose her second husband, but preference should be given to her former husband's younger brother. Their women share in all their labour except ploughing and irrigating the land from the well. They eat *kachhi* and *pakki* with all classes of Hindus.

There is a small number of Rajputs who belong to the Shaikhawati Branch of the old Surajbansi dynasty and claim to be descendants of the old Khatryas, who according to the Puranas were miraculously created by Brahma to relieve the Brahmins from Buddhist aggression. They claim descent from Raja Ram Chander Jee.

Baniyas are found in a few villages. They belong to the Aggarwal sub-divisions.

There are no leading families with the exception of the ruling family.

(n) There is only one social and religious fair held in the State. It takes place annually in March at *Pahari ki mandi*, about ten miles from Loharu, and is frequented by strangers from a distance. A cattle fair has also been recently established and is held in Loharu during the month of July.

(n) The language spoken by the large majority of the population of the State is Bagri. A few persons speak Urdu. The number of literate persons in 1911 was only 267. The number of those with a knowledge of English could probably be counted on the fingers of both hands. There are no indications that education is increasing at all in the State.



## CHAPTER II.—ECONOMIC.

## Section A.—Agriculture.

Soil cultivation in  
relation to rainfall.

(a) The cultivated area is classified as "*tibba*" and "*tal*". Cultivation in the former is carried on with great difficulty. If no rain falls, not a blade of grass will grow; if the rain is excessive the sand is washed down from the hillocks over the fields and buries the seed. The cultivators have then to re-sow their fields more than once. Storms often change the appearance of the fields; on a field which was quite level yesterday a sandhill appears to-day. On the other hand, this soil requires very little labour. Comparatively little rain produces a good crop; and once the plant has taken root, it struggles against drought for a long time. In *tal* land ploughing is especially difficult. It is done by camels. But the soil, if the rainfall is sufficient, yields fine crops and is preferred to the *tibba*. Both soils produce a single crop in the year, and even this depends upon the rainfall in July and August. The autumn crop is all important, winter crops being only grown exceptionally, should good rain fall in September and October. In this event barley, gram and oilseeds will be sown by the better cultivators in the more level pieces of land, and, with rain in December or January, a fair crop is reaped. In the Settlement of 1909 rights of ownership were given to the people, and since then distinct efforts to improve their methods of cultivation have been made by them.

Population de-  
pendent on agricul-  
ture.

(b) The number of persons engaged in and dependent on agriculture in this State was 10,162 in 1911. The bulk of the cultivation depends entirely on rainfall, and, as just said, it is the autumn crop which principally supports the cultivators.

Principal crops.

(c) The principal crops in order of importance are *bajra* (spiked millet), *moth* (*phaseolus acon*) and *gwar*, almost entirely a fodder crop. The *bajra* grown in the State is particularly good, as this crop does well on a sandy soil. These three crops are commonly grown together. As has been just said a certain amount of *rabi* crop is raised

<sup>1</sup> Sandy ground

<sup>2</sup> Hard ground.



on *barami* land and there is also a little well irrigation : the area so irrigated is however small, for the well must be sunk to a depth of 80 or 90 feet before water is reached, and great labour is therefore entailed in drawing it. Wheat, barley, tobacco and vegetables are raised on land irrigated by wells. Of vegetables, onions, turnips and cucumbers deserve mention, and the *matira*, a kind of water-melon, is celebrated even beyond the limits of the State for its sweetness. It sometimes weighs as much as 12 seers.

## CHAP. II. C.

## Forests.

Principal crops.

(d) Although rights of ownership have been conferred on the cultivators there is still comparatively little indebtedness among them. The people are very simple and have few wants : and till recently they had practically no security to offer. Creditors are for the most part themselves cultivators.

Indebtedness of cultivators.

(e) The people breed cattle and camels to a considerable extent, and look to this source to augment their other means of livelihood. The cattle are largely milch kine, or are bred for sale at the yearly fair held at Kasi in Jind territory and at the Bhiwani and Hissar fairs. The usefulness of the camel in the State can hardly be overestimated. Most of the ploughing is done by camels, and they are also largely employed for transport. Their milk is used as food, but unfortunately the value of the hair is not known, only very coarse stuffs (*boris*) and rude blankets being made of it. The cattle, especially the bullocks, are of good quality : prices average Rs. 90 for a camel and Rs. 50 for a bullock. Unfortunately the people have suffered great losses in this respect, and it is estimated that after the famine of 1899 only about a-tenth of the cattle survived. The loss in camels was naturally much smaller, for a camel can subsist on fodder on which a bullock would starve.

Cattle and camels.

## Section B.—Rents, Wages and Prices.

Up to the present a rent of from  $\frac{1}{2}$  anna to 2 annas per *bigka kham* in addition to land revenue is charged by the land-owners. Tables 25 and 26 of Part B give the wages of labour and prices of staple food-grains.

## Section C.—Forests.

There are no forests in the State.



## CHAP. II. H.

## Famines.

**Section D.—Mines and Mineral Resources.**

Limestone of an inferior sort is found in several parts of the State, but the quarries are too far from any market to be a source of income. A rough kind of stone for ordinary masonry work is found in many villages: it is easily quarried from a depth of from 4 to 5 feet beneath the sand. Saltpetre is occasionally collected.

**Section E.—Arts and Manufactures.**

The manufactures of Loharu are of no importance; coarse country cloth is made in almost every village. Rough blankets of camels' hair and embroidered woollen *chadars* are also made. The *chadar* is usually of good make and often fetches a high price.

**Section F.—Commerce and Trade.**

The only articles exported from the State are *bajra*, hides, wool, *panni* (a long grass which grows on waste land in the rains and is used for thatching) and *ghi*. The principal imports are wheat, salt, cloth, and fruit. All the trade is carried on with the town of Bhiwani in the Hissar District.

**Section G.—Means of Communication.**

The roads in the State are all unmetalled. There is an Imperial Post and Telegraph Office in Loharu Town. The State repairs the buildings, and is responsible for the safe transit of the mails through its territory.

**Section H.—Famines.**

Famines are not uncommon, for the crops all depend on rain. No accurate records exist of famines before the *Sambat* year 1890 (1833 A. D.), but the famine in that year is proverbial under the name of *Nabia-ka-kal*: 1867 and 1880 were also years of scarcity. Of recent years the State has suffered much from drought. In 1899 hardly any rain fell, and the distress was very severe. Large numbers of cattle were lost, many of the population died, and many emigrated. Relief works were opened, and in the following year taccavi to the amount of Rs. 27,800 was distributed to enable the people to resume cultivation. Scarcity again prevailed in 1901, relief works were again opened, and a pucca tank and metalled roads in Loharu town were constructed. A loan of Rs. 55,000 was granted by Government to the



CHAP. II. H.  
Famines.



### CHAPTER III.—ADMINISTRATIVE.

#### Section A.—Administrative Divisions.

The Nawab exercises full sovereign powers over his subjects, but a sentence of death requires the confirmation of the Commissioner of Ambala. Since 1908 the financial administration of the State has been placed in the hands of Nawab's eldest son, Mirza Aiz-ud-din, who is termed "Financial Administrator." He has under him a Tahsildar, a Naib-Tahsildar, and a competent staff of Girdawars and Patwaris.

#### Section B.—Civil and Criminal Justice.

Civil and Criminal  
Courts.

(a) There are two courts both possessing civil and criminal powers: the lower is the Nizamat, the higher the Darbar. The lower court, of which the Nazim (Civil Judge and Magistrate) is the presiding officer, can impose sentences of five years' imprisonment in criminal cases, and is empowered to hear civil cases of a value not exceeding Rs. 1,500. All other cases, civil and criminal, are heard by the Darbar, and appeals lie in all cases from the Nizamat to the Darbar. The Nawab, or his eldest son, presides in the court of the Darbar. The decisions of the latter are, however, always open to revision by the Nawab. The Indian Penal Code is in force in the State, and the provisions of the Criminal Procedure Code are followed so far as they apply to so simple a system of legal machinery.

Registration.

(b) No regular system of registration exists: nor is registration compulsory for any form of document. Papers of importance are however brought to the Nizamat or the Darbar Office, signed, stamped and returned, but no copy is kept in the office.

#### Section C.—Land Revenue.

Past and present  
assessment.

(a) The materials for a revenue history of the State are rather scanty, as a fire in the Darbar Office destroyed most of the records previous to 1883. It is recorded however that in 1828 the net revenue was Rs. 58,092 and in 1866 the demand was Rs. 59,635. In 1886 Mr. Anderson, then



Deputy Commissioner of Hissar, assisted the State in the Settlement of its land revenue. He found that the Nawab's rent-roll was based on—

CHAP. III. C.  
Land Revenue.

Past and present  
assessment.

- (i) a rate of Rs. 0-2-4 per *bigha*<sup>1</sup> for all cultivated and culturable land ;
- (ii) a cess of Rs. 2-8-0 per cent. on (i) ;
- (iii) special rates of Rs. 22 and Rs. 32 per well, according to depth and locality ;
- (iv) a rate of Rs. 23-8-0 per village, known as "*bhet*" or "*nazrana*."

The total demand amounted to Rs. 73,546. Net collections had however never reached that amount, the average for the preceding 12 years having stood at Rs. 60,569.

Mr. Anderson, while regarding the rates as somewhat high as compared with those in force in British districts, did not think it necessary to reduce them materially. His assessment was Rs. 66,077 for the State, based on a two-anna rate for all culturable and cultivated land, a cess of 5 per cent. on this rate, and the old rate for wells. He left the total demand very much as it had been before, and the changes made were chiefly in the direction of equalization of the burden of the demand among the villagers. The settlement was for ten years : in 1896 the agreement was renewed on the same terms for a further decennial period.

At the recent Settlement made in 1911 for 24 years the land revenue demand including all cesses has been fixed at Rs. 73,000.

This assessment is based on—

- (a) a rate of Rs. 20 per *lao* of irrigation wells only in the ten villages round Loharu :
- (b) a rate of annas 2 and pies 5 per *bigha* on the whole culturable area of the whole State except *bani* (grazing ground).
- (c) a rate of 2 pice or 6 pies per *bigha* on *bani* (grazing ground).

(b) Prior to the Settlement of 1909 the State had never acknowledged formally the rights of ownership of the cultivators over their lands. although in practice men were allowed to remain in possession of fields their fathers held. At the 1909 Settlement rights of ownership were conferred by the Darbar and regular records are now kept by the Tahsil.

Rights of owner-  
ship

<sup>1</sup>The Loharu *bigha* is a square of 35 yards.



## CHAP. III. D.

Miscellaneous  
Revenue.

Rights of ownership.

Methods of col-  
lection of revenue.

Land records.

There are no *jagirs* in the State : the kinsmen of the Chief are paid in cash, and have nothing to do with the soil. There is only one revenue free grant of Rs. 604 yearly to support the Narhar shrine.

(c) Up to 1908 the revenue system of the State partook of the nature of a farm. The State used to appoint for each village an *ijaradar* or contractor who used to undertake to pay the stipulated amount as revenue. The agreement was made solely with the *ijaradar* and the latter used to distribute the demand over the different holdings in his village. The system thus described was undoubtedly pernicious, and this was the chief reason of holding a regular Settlement in 1909. Revenue is now paid directly by the cultivators, and each man knows what he has to pay.

(d) Up to 1908 no system of land records existed, the area under cultivation was never accurately measured and no trustworthy figures existed. No estimate was made annually of the area cultivated, nor of the yield per *bigha*. All papers regarding the land were kept in the Tahsil Office. But since 1908 regular *girdawaris* of both harvests have been made and the *girdawari* papers are preserved in the tahsil.

## Section D.—Miscellaneous Revenue.

Other sources of State income besides land revenue are court fees, judicial fees, octroi duty, excise, sale of unclaimed property. A camel tax yields about Rs. 5,500 a year.

There is no distinction between judicial and non-judicial stamps. The stamps are of the following values : Anna 1, Annas 2, 4, 8, Re. 1, Rs. 2, 3, 4, 5, 6, 7, 8, 9 and 10. They are made in Delhi, but sealed at Loharu, and issued from the tahsil under the supervision of the heir-apparent. The British Stamp and Court-fees Acts are not in force, but under the State Regulations court-fees are charged, and stamps affixed to bonds and deeds of sale. The stamp on a criminal complaint is annas eight, and in civil suits the stamp on the plaints is  $7\frac{1}{2}$  per cent. on the value of the suit.

Octroi is levied on goods entering Loharu town : the right to collect it is auctioned : the income for the year 1905-06 from this source was Rs. 648, and in 1911 it was Rs. 1,860.



The liquor licenses granted in the State cover both manufacture and sale, there being no distinction between wholesale and retail licenses. The licenses are sold by auction and run for a period of one year. There are at present four license-holders each of whom sells retail country liquor of his own manufacture. No European liquor is sold in the State.

The Commissioner of Ambala is empowered to grant permits for the import of Ghazipur opium and hemp and drugs into the State, which is one of those to which an allotment of such opium is made by Government. The import of opium from Loharu into any British district is prohibited. The Darbar itself imports opium and hemp drugs; Ghazipur opium from Benares, *charas* from Hoshiarpur and *bharg* from Shaikhawati. A license for the vend of opium and drugs is auctioned annually. The present income from this source is now Rs. 1,300 per year.

#### Section E.—Local and Municipal Government.

No Municipal Committee or Local or District Board is in existence in the State. Table 46 of Part B shows octroi collections for the Loharu town.

#### Section F.—Public Works.

The principal works carried out in recent years have been the construction of a guest-house and a charitable dispensary.

#### Section G.—Army.

There is a small force of ten horse and 40 foot soldiers all armed with Police carbines and swords, and a battery containing two 9-pounder smooth-bore field pieces, and of 9 zamburaks (small guns carried on camels).

#### Section H.—Police and Jails.

The head police station is at Loharu town, and one police outpost is maintained at Sahr, a village on the borders of the State. The police is a complete force with 17 foot constables and 6 camel sowars, under an Inspector at Loharu, a Sub-Inspector at Loharu and three Head-Constables at Loharu and Sahr respectively. The police are armed with swords and carbines.



## CHAP. III. J.

## Medical.

In addition to the police there are some 40 village watchmen in different villages. They are paid from the *malba* (village fund) and have a few non-descript arms, as spears, swords and country-made matchlocks. There are also 6 *naiks*, armed with swords, and matchlocks, who accompany the mail runners as guards on the two miles of road from Rahimpur to Loharu.

There is a jail at Loharu under the superintendence of the *Nazim* with accommodation for 25 prisoners.

## Section I.—Education and Literacy.

The State possesses no regular schools at Loharu. Some time ago in the time of the late Nawab Ala-ud-din Ahmad Khan a school was established, but it met with little success. At present the only schools are an Islamia Muktab for religious instruction, and a Hindu School, in which, besides reading and writing, some arithmetic is taught to shopkeepers' sons. But at harvest time the schools are deserted.

## Section J.—Medical.

There is a dispensary at Loharu which was built in 1910. It is in charge of a Sub-Assistant Surgeon, and has accommodation for 8 indoor patients. It is well supplied with instruments and medicines. A Yunani *hakim* or physician is also employed in it. There is also a *baid* paid by private subscriptions.



## CHAPTER IV.—PLACES OF INTEREST.

The only place of interest in the State is Loharu town, which is in effect a straggling village. A few yards without and even within its walls are dunes of shifting sand.

Outside the walls are one or two tombs of interest. Under a *pipal* tree and close by a well is a tall white tomb which shelters the remains of the Raja Khetri, whose assault and death have been mentioned earlier. There is also a platform to mark the spot where the warriors of Khetri and Loharu killed at the same time were buried. Most interesting of all is a small white dome marking the grave of a dog. The local tradition tells that in the *Sambat* year 1728 or 1671 A. D. Alfu Khan, Governor of Hissar, invaded Loharu by the order of the Delhi Emperor to coerce the Thakurs of Loharu who had refused to pay the revenue due from them. Madan Singh was then the Chief Thakur in Loharu; he had five sons, Maha Singh, Rup Singh, Jai Singh, Harnath Singh and Naubaranji. The small royal force under Alfu Khan entrenched itself in a large ditch, which still exists, called the Johri Masani, because the corpses of Hindus are burnt in it. The Thakurs of Loharu assembled outside the gates of the town. Madan Singh being an old man was unable to fight, but his five sons and their allies opposed the royal troops. Just as the fight was beginning a slave, called Bakhtawar, went out to Maha Singh and his brothers with opium and water. The slave, who had always lived among women, was wanting in courage, but he was armed with a sword and was accompanied by his dog. Before he had reached the scene of the fight the royal forces had defeated the Thakurs, and Bakhtawar's retreat was cut off. Seeing that he could not escape he began to defend himself, his dog killing every one whom he had wounded. According to the local legends between them they killed 28 of the royal troops before they were themselves slain; by this time the Thakurs had rallied and in a final struggle succeeded in repulsing the royal troops. Maha Singh and Naubaranji were however slain, and a big tomb now only partly visible marks their grave. Over all the other dead bodies was built a small pacca platform still intact, and close by is the tomb of Bakhtawar's dog. The dog, it is said, was buried on this spot with beat



## CHAP. IV.

## Places of Interest.

of drum, and his grave is still an object of veneration and worship. All those killed in the battle including the dog are called *jhajhar* (brave), and a newly-married Hindu couple always goes to worship at the graves. There also exists a small dome called "Sat-ki-Mandhi" which marks the spot where the wife of Bakhtawar immolated herself on her husband's pyre. The Hindu women of the town worship at the Mandhi and scarifices are offered there for the cure of boils. Another tradition would make the dog the hero of the Khetri battle, but the better authenticated one would seem to be that which attributes its part to the battle against Alfu Khan. Inside the town is a Hindu temple said to have been built in the *Sambat* year 1710 or 1653 A. D. and tracing its origin to the days of Shaikhawati rule. It is the place of worship of the Vaishnavi Hindus, and is repaired at the expense of the Hindus of the State. In the middle of the town is a beautiful mosque in the Persian style with a tall dome and minarets and a fountain in the middle of the court. It was built in 1861 by Mirza Nazar Muhammad Beg at a cost of Rs. 30,000, and bears on its facade an inscription giving the date of its building in the *Hijri* era. Close by the mosque is a sarai built by the same gentleman's munificence. A "Dharamsala" was also built in 1895 at a cost of Rs. 10,000 as a resting place for travellers. But the chief feature of the place is the Loharu fort which is said to have been built in A. D. 1570 by Arjan Singh. Inside it are the Nawab's palace, the Darbar Office, the Tahsil, the Nazim's Court and the Jail. The walls alone date from Rajput days. Since the time it came into the possession of Nawab Ahmad Bakhsh Khan it has undergone constant alterations and each succeeding Chief has added to its main buildings. Near the inner gate is the seraglio, then comes the palace built in 1890 at a cost of Rs. 40,000. The building is a mixture of oriental and western styles: it stands on a raised terrace, with a fountain and a tank in its centre. Towards the western gate of the town a tank paved with stone was built in 1902 at a cost of Rs. 20,000.

The guest house was built just outside the eastern gate of the fort in 1908, and a new dispensary building was erected in 1910 near the northern entrance of the town.